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AN EXAMINATION OF THE TWELFTH CHAPTER OF ISAIAH.*

BY WILLIAM H. COBB.

A PART from any theological or anti-theological pre-judgment, the question of the authorship of the various chapters composing the Book of Isaiah may be investigated in a variety of ways.

In 1879, I began a series of special studies on this book, the first of which was published just ten years ago. I had previously made a thorough examination of a few Hebrew words (e.g. נשא and נשע); and I felt the need of accurate instruments to bring to bear upon the Isaian questions. I do not refer to a critical edition of the text, for which the apparatus will perhaps not be ready in our generation; but the treatment of the text we have, appeared to me to be far from critical. Much of what passed for scientific criticism was palpably subjective. Vague assertions were made and contradicted respecting the style and diction of this and that prophecy. With Ewald, the twelfth chapter cannot be by Isaiah: "Words, images, turns of expression, as well as the whole subject-matter and spirit—none are Isaiah's; and this is so manifest that extended argument were superfluous"; upon which Knobel dryly remarks that Ewald has no ground for this judgment.

Is there any test, I asked myself, that can be impartially applied, like a chemical re-agent, so as to yield products which ought to commend themselves to all fair-minded scholars? Although the results of criticism belong to the realm of probability, not of demonstration, it occurred to me that a good beginning might be made by a more thorough treatment of the *vocabulary* of the Book of Isaiah. Its two main portions had been contrasted by one class of critics, who heaped up lists of peculiar words in the later chapters, to be met by their patient opponents with lists of resemblances; and all to little purpose.

* Read in June 1891.

For if even a high percentage of peculiar words could prove diversity of authorship, we should have to seek a new writer for the third chapter of Isaiah, which no one ventures to suspect; and on the other hand, a high percentage of common words may be due to the dependence of a later author upon an earlier. The true argument from diction is much more complex and delicate. Each author's vocabulary is an element in that indescribable whole which we call style, and which several hundred writers since Buffon have called "the man himself." If Isaiah wrote both the chief sections of the book that goes by his name (we may allow for an occasional interpolation, but if he was the main author) then there will be a multitude of philological filaments binding together these two halves, which will not connect the disputed portions with any other writing or group of writings. If such traces are absent, the unity of Isaiah is scientifically disproved. If more is thus demanded from this kind of evidence, the result may be more satisfactory.

Accordingly I prepared a Hebrew index to chapters xl.—lxvi., giving *in extenso* the entire Isaian use of each word, the occurrences elsewhere being grouped roughly by classes. I determined the extent of the difference between the vocabulary of the earlier and the later prophets, taken as a whole: of about 4000 words belonging to the prophetic diction, less than a third are common to these two classes. The vocabulary of Isaiah B proved to resemble closely that of the prophets before the exile,—Isaiah A most closely of all—and to incline less towards that of the exilic and post-exilic prophets, with no solitary exception even when each arbitrary division according to the letters of the Hebrew alphabet was taken by itself. Minute examination of the separate words, beginning with the rarest, tended constantly to the same result, some of the individual cases being very striking; and then an elaborate comparison was instituted between Isaiah B and the only undisputed prophet of the exile, Ezekiel, from whom he was found to differ (while agreeing with Isaiah A) in his total environment, that is, in words pertaining to organic and inorganic nature, and to all manner of human relations; and especially in the names for God. This material was published in four numbers of the *Bibliotheca Sacra*, 1881–82. The argument has been sometimes misconceived, for its value evidently depends upon the accumulated mass of its particulars. It is not a chain which must fall if a single link be broken; it resembles rather a multitude of pillars, all supporting

a common conclusion. Critics have pointed out certain weak spots among these pillars, for which I am grateful; but the argument as a whole has not been seriously shaken, so far as I am aware.

From 1882 until very recently, several causes have drawn me away from my favorite studies. On resuming them, I concluded to take up the minute turns of expression and peculiarities of grammar, which are as characteristic of an author as his words; also to make a thorough classification of the thoughts expressed throughout the book. In distinguishing between the two chief portions, I placed in class A only the commonly acknowledged Isaian portions, leaving for class B, in the main, chapters xiii., xiv., xxiv.-xxvii., xxxiv.-lxvi. At the suggestion of Prof. Briggs, I began with a table of the formation of nouns. Following the twenty-five classes of nouns in Prof. Harper's grammar, I carried the table half way through the Hebrew lexicon, then gathered up the results, which seem to preclude the need of going farther on that line.

Of the 600 words examined, 473, almost 80 per cent, occur in the first three classes, which embrace nouns with one short vowel, with one long vowel, and with a short followed by a long vowel. The first, or segholate class, is by far the most numerous, having 268 words, 188 of which are found in A, and (as it happens) exactly the same number in B. In class 2, of 115 words, A has 82, B 80. Class 3 contains 90 words, A 64, B 55. There is not a single one of the twenty-five classes which shows any marked difference between A and B in the formation of nouns, except the very small class of quadri-literals, which in this first half of the lexicon yields only five words for the Book of Isaiah, all of which are in B, and only one in A. Summing up all the classes, we have a total of 600 words; A 413, B 399. Hence no special difference can be traced between the disputed and the undisputed parts of Isaiah, in the matter of the formation of nouns.

The department of syntactical relations gives promise of more interesting results, but as yet I have no chips to exhibit from that block.

I have gone further, however, in an inquiry which belongs to a still higher stage of literary analysis: the minute classification of the thoughts to which the writer or writers give expression. This I have carried through the first twelve chapters, and as the twelfth chapter has been discussed in one of our recent meetings by Prof. Francis

Brown,¹ it will be interesting to examine the brief passage in question, which comprises only six verses, thus rendered in the A.V.: "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

The R.V. gives no important change. In verse 5 the indicative "this is known" is changed to "let this be known"; the margin goes back to the indicative. In verse 1 the margin makes the reverse change.

We notice first the literary character of the passage. In form it is highly poetical; in content it is apparently a psalm of praise to Jahveh. Looking more closely we find it to consist of two very short psalms of three verses each, introduced in either case with the formulas *יְאֱמְרֵהֶם בַּיּוֹם הַהוּא* and *יְאֱמְרֵהֶם בַּיּוֹם הַהוּא*.

This repeated phrase takes the chapter as a whole out of the category of psalms and puts it into that of prophecies. Some great blessing is coming; when it comes, *thou shalt* say, I will give thanks unto thee, Jahveh; *ye shall* say, Give thanks unto Jahveh. If we should conclude, with Prof. Brown, that this is a psalm of praise for delivery from exile, then that delivery is future to this deliverance of the prophet. It is no unusual phenomenon for bits of psalmody to be incorporated thus into the structure of a prophecy. There are several close parallels in Jeremiah; for example, xxxi. 6, 7, "For there shall be a day, that the watchmen upon the hills of Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord, Sing with gladness for Jacob, and shout at the head of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." Chap. xxxi. 23, "Thus saith the Lord of hosts, the God of Israel: Yet again shall they use this speech in the land of Judah and in the cities thereof, when I shall bring again their

¹ See *Journal*, ix. 128-131.

captivity: The Lord bless thee, O habitation of justice, O mountain of holiness." Chap. xxxiii. 10, 11. "Thus saith the Lord: Yet again there shall be heard in this place, whereof ye say, It is waste, without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without beast, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, Give thanks to the Lord of hosts, for the Lord is good, for his mercy endureth for ever: and of them that bring sacrifices of thanksgiving into the house of the Lord. For I will cause the captivity of the land to return as at the first, saith the Lord."

This last passage, which will come up again, quotes a popular refrain so well known in the days of Jeremiah that instead of saying, "Ye shall praise Jahveh," he says, "Ye shall hear the sound of this familiar psalm." The implication is not that Jeremiah wrote the psalm, but quite the reverse. The question where it originated may be of some interest, but if that question were settled, it would not go a step toward taking these verses away from Jeremiah.

To come back to the chapter before us, if any evidence proves these two short psalms to be of later origin than the age of Hezekiah, we must pronounce the chapter spurious; otherwise, Isaiah may have written it.

I use Isaiah's name here, because we need to remind one another that the passage before us is not an unknown specimen just dug up from the earth, with nothing but internal evidence to mark it by. Theology apart, that modern criticism is *unscientific* which discards the witness of antiquity, in accord with its fundamental postulate, "All that ever came before me are fools and blind." The chapter we are studying has come down to us as Isaiah's, and it is Isaiah's unless there is good evidence to the contrary. Somebody placed it among his prophecies; we shall find some good reasons for this, but we are not to assume that we can find them all, for the sunlight of external evidence is not shining upon us, as we ought to claim, *prima facie* and subject to correction, that it shone upon him. How will the following answer for a critical canon? *Passages which make good sense in their present connection are not to be lightly disturbed for the sake of a theory, even though they present difficulties; while difficulties are being resolved, ignorance is the true attitude, and theories must wait.* "Unless we are ready to surrender our dearly-bought scien-

tific method," we must keep both eyes open, not one alone. I am indebted to Prof. Toy, to whom I read the manuscript of my first article upon Isaiah (*Two Isaiahs or One?*) for several important suggestions; but I yielded too much, passing from one extreme to another, when I substituted the word traditional for the word historical in the following sentence: "Isaiah's authorship of the sixty-six chapters which have borne his name for at least 2000 years can be sustained not only on traditional but also on linguistic grounds." The true middle path, which conserves both of the opposite truths, was hit upon by Sir Edward Strachey, thus: "The first reason for accepting the historical tradition as to the authorship of these chapters is that it is the historical tradition."

In the case of the twelfth chapter it is less necessary to insist on the external evidence, because the internal happens to be so strong; and it is less necessary to fall back on the possibility that Isaiah is quoting anonymous psalms, because the probability comes out so clearly that he composed the whole himself. The first eleven chapters being conceded to Isaiah by most modern critics, we direct our attention to their general scope, keeping chapter xii. constantly in mind.

The Book of Isaiah begins, like the Iliad, with *μῆνιν ἄειδε, θεά*. The wrath of Jahveh upon Israel forms the principal subject of chapter i., while in the eighteenth verse we get a glimpse of his anger turned away, of salvation and comfort. The prophecy which fills chapters ii.-v. is almost wholly denunciatory, with its repeated woes, for all which his anger turns not back; but salvation breaks in in chapter vi., when the sin-stained lips are touched with a coal from the altar. Then comes the Immanuel prophecy, chapters vii. and viii., which sings of deliverance and triumph; of trusting and fearing not, because Jahveh works salvation. Chapter ix. begins with joy and singing, magnifying the name of Jahveh. Still he reveals his wrath again, and over and over the refrain rolls in, "For all this his anger is not turned back, and still is his hand stretched forth." But the tenth chapter discloses not only the deliverance, but the method and even the philosophy of it. Jahveh rules other nations. Asshur, so vainly puffed up with conceit, he will use as a scourge to punish Israel; then in the height of his vaunting he shall fall like Lebanon. For this cause have I raised thee up, he seems to say, to show in thee my power, and that my name might be declared in all the earth (cf. xii.

4, 5). Chapter xi. foretells Messiah's kingdom, which shall regenerate all nations, till the earth is full of his knowledge; it is a "Go ye into all the world, and preach the gospel to every creature." The Egyptian sea shall become a highway again as in the exodus, and so the song of Moses and the redeemed breaks forth anew in chapter xii., which is not only built upon Exodus xv., as all acknowledge, but whose every expression is appropriate to the first eleven chapters of Isaiah.

Let us examine it more closely. It is not so slight a circumstance as it seems that the passage opens with **בְּיוֹם הַהוּא**. Isaiah uses this phrase far more than any other prophet; and in chapters i.-xi. it is a constant formula. It is found in ii. 11, 17, 20; iii. 7, 18; iv. 2; vii. 18, 20, 21; x. 20, 27; xi. 10, 11. But why is the plural verb used in verse 4, "In that day *ye* shall say"? The singular number might have introduced the second short psalm if the author had been quoting it; but as the third verse had changed from "I" to "ye," the fourth verse adapts itself to the change. So much for the two brief introductory formulas. We will now put in parallel columns the respective verses of chapter xii. (R.V.) and passages from chapters i.-xi., which might be greatly extended.

xi. 11, 12.

And it shall come to pass in that day, that Jehovah shall set his hand again the second time to recover the remnant of his people, which shall remain, from Assyria, [etc.]. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

iv. 5, 6.

And Jehovah will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night:

xii. 1 (cf. vs. 5).

And in that day thou shalt say, I will give thanks unto thee, O Jehovah; for though thou wast angry with me, thine anger is turned away, and thou comfortest me.

[Sing unto Jehovah, for he hath done gloriously: let this be known in all the earth.]

xii. 2.

Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; and he is become my salvation.

iv. 6.

for over all the glory shall be spread a canopy. And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

ix. 1, 2 [Eng. ix. 2, 3].

The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

v. 16.

Jehovah of hosts is exalted in judgement, and God the Holy One is sanctified in righteousness.

viii. 13.

Jehovah of hosts, him shall ye sanctify.

xi. 9, 10.

The earth shall be full of the knowledge of Jehovah, as the waters cover the sea. And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, unto him shall the nations seek; and his resting place shall be glorious.

x. 20.

And it shall come to pass in that day, that the remnant of Is-

xii. 3.

Therefore with joy shall ye draw water out of the wells of salvation.

xii. 4, 5.

And in that day shall ye say, Give thanks unto Jehovah, proclaim his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto Jehovah; for he hath done gloriously: let this be known in all the earth.

xii. 6.

Cry aloud and shout, thou inhabitant of Zion: for great is

x. 20.

rael; and they that are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon Jehovah, the Holy One of Israel, in truth.

xii. 6.

the Holy One of Israel in the midst of thee.

Now I do not claim, but rather deny, that there is any strict and verbal parallelism between these columns. If chapter xii. were a mere cento of quotations from chapters i.-xi., the fact would argue against the authorship of so original a writer as Isaiah. But let any one read carefully each passage in the left-hand column and then compare it with the corresponding passage in the right-hand column, and he will see how natural it would have been for the prophet who uttered the former passages to utter the latter also;—these were the very things he had been talking about.

Prof. Brown's first objection to the Isaian authorship of this chapter is that its style is vague and colorless. "It has none of the details of chapter xi.; all the terms are general." But this is a common feature in psalmody; one may open the Book of Psalms almost at random, and find compositions so vague in their reference that they are assigned with equal positiveness to the eleventh or the second century. He adds, "It is at the same time more diffuse. Less is said in these six verses than Isaiah often compresses into half the number." The important word here is "often"; for our *πολύμητις* *Hōaias* is a man of many styles; and if he is sometimes diffuse and repetitious, he may be so here. A case in point, and also parallel to chapter xii. in other respects, is x. 20-23, "And it shall come to pass in that day, that the remnant of Israel, and they that are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon Jehovah, the Holy One of Israel, in truth. A remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, only a remnant of them shall return: a consumption is determined, overflowing with righteousness. For a consummation, and that determined, shall Jehovah, Jehovah of hosts, make in the midst of all the earth."

Under this same head Prof. Brown argues that the chapter is less original than Isaiah commonly is; several suggestions of Ex. xv. oc-

curing, in all which the originality is clearly with Exodus. I heartily agree with this; and it is pleasant to see that while Lagarde makes Ex. xv. later than Isaiah, Prof. Brown "cannot fully accept this argument."

Under the second head it is claimed that the language shows remarkable similarity with that of the exilic literature. Most of the argumentation of the article is expended here, and reaches this conclusion: "On the whole, then, the evidence from language, including almost all important words, is decidedly in favor of exilic origin for Isa. xii."

But this judgment must be reversed on a full examination of the diction. There is a much more remarkable similarity to the pre-exilic literature, and there is nothing whatever peculiar to the exile.

The first word is the Hiphil of הָרָה; if it be shown that the word was in frequent use in Isaiah's time, it matters not how often it is repeated in the late books. Unless all the psalms are late, which Prof. Brown denies, this is an early word, for it runs through the whole Psalter, e.g. Ps. vi., vii., ix., xxviii., xxx., xxxiii., xxxv. Hezekiah's psalm employs it; indeed, what else could Isaiah have said if he wished to express the idea "give thanks"? הָלַל is more suggestive of a later date; and נָבַח is joined with הוֹדָה here, as often in the Psalms. This is the place to bring up again Jer. xxxiii. 11, where a popular hymn is quoted, for this very word in this very form is used. הוֹדָה was so common in pre-exilic days, that Jeremiah could say, "Ye shall hear the voice of them that say, הוֹדוּ יְהוָה צְבָאוֹת." Hence, to give the implication conveyed in Prof. Brown's "once in Jeremiah," "repeatedly in Chronicles," is to show how the concordance should *not* be used.

The next important word is אָנָּה, which Prof. Brown has overlooked. It is found, however, in Ps. ii., the psalm of the Messianic kingdom, also in Ps. lx. ("Who will lead me into Edom?"), so there is nothing exilic about it.

Next comes נָחַם, on which it is said, "only twice in Isaiahⁱ: Niph., i. 24; Pi., xxii. 4. In Isaiahⁱⁱ fourteen times [reff.]. Rare in earlier books; twelve times in Jeremiah, seven times in Ezekiel, six times in Lamentations, etc." But as Niph'al and Piel differ in sense, this mingling of the different conjugations of the verb, except in Isaiah A, produces confusion. The only fair way is to compare the same stem in each case. The Piel, *to comfort*, occurs as stated, in

xxii. 4, as well as here, and it is hard to see how that idea would have been otherwise expressed.

At the beginning of verse 2, **אֱלֹהִים** should be noticed, one of Isaiah's favorite terms for God, found in v. 16, viii. 10, ix. 5, x. 21, xxxi. 3. There is a noticeable departure here from the model in Ex. xv. 2. Moses sang, "Jah is my strength and song, and is become my salvation; he is my El, my father's El." Our author sings, "El is my salvation; for Jah Jahveh is my strength and song, he also is become my salvation." It is strange that Prof. Brown should notice the fact that so common a word as **אֱלֹהִים** is not in Isaiahⁱ while it is six times in Isaiahⁱⁱ, "eleven times in Jeremiah and Ezekiel, etc." That "etc." embraces Micah, Judges, 1 Sam., 2 Sam., Ex. xv. 2, and all classes of psalms. The word is by no means characteristic of the exile.

יְשׁוּעָה occurs nineteen times in Isaiah, but not in Isaiahⁱ, except xxxiii. 2, 6, which Prof. Brown considers doubtful. It is usually given, however, to Isaiah A; and as to the other passages, they will count something whenever we examine the genuineness of chapters xxiv.-xxvii. and xl.-lxvi. But even if these are exilic, the word is pre-exilic; for it occurs in 1 Samuel, and in ten of the psalms of the first book. Nor is there anything else to employ for the idea *salvation* except **יְשׁוּעָה**, and that is in 1 Samuel, in Judges, and in all the classes of psalms, so that Prof. Brown's elaborate parenthesis cannot make it an exilic word.

בָּטָח, which Prof. Brown omits, is in Isaiah A three times, also in Amos, Hosea, Micah, Judges, and all classes of psalms.

פָּחַד Prof. Brown attributes to Isaiahⁱⁱ and to chapters xix. and xxxiii., which he calls doubtful, and which are usually assigned to A. At all events the word is in Hosea and Micah, and in two early psalms.

The phrase **קְרוֹת יִשְׂרָאֵל**, with which the chapter closes, was probably originated by Isaiah, and is so eminently characteristic of him, that he seems, as has been said, to have affixed his own signature at the close of the chapter.

Without taking time to bring out further the several omissions of Prof. Brown to suggest the use by early writers of the words in chapter xii., I present a complete alphabetical vocabulary of that chapter, noting such pre-exilic use in the case of each word.

אֵל	Isa. A	יִרְצֶה	Isa. A	עֲלִילָה	1 Sam., Zeph., Psalms
אָמַר	Isa. A	הָיָה	Ex.xv.2,xvii.6,		
אָנָּה	Early Psalms		Isa.xxxviii.11 ₂	עָם	Isa. A
אֵה	Isa. A	יִתִּיחַ	Isa. A	עָשָׂה	Isa. A
אָרָץ	Isa. A	יִים	Isa. A		
		יִוֹשְׁבָהּ	Micah	פָּחַד	Isa. A
בְּ	Isa. A	יִשְׂרָאֵל	Isa. A		
בָּשָׂה	Isa. A	יִשׁוּעָה	Isa. A	צָהַל	Isa. A
				צִיּוֹן	Isa. A
גָּאוֹת	Isa. A	פִּי	Isa. A		
קָדוֹל	Isa. A	כָּל	Isa. A	קָדוֹשׁ	Isa. A
				קָרָא	Isa. A
הֵ	Isa. A	לֵ	Isa. A	קָרַב	Isa. A
חֹוֹא	Isa. A	לֹא	Isa. A		
חֹוֹדָה	Early Psalms			רָנַן	Psalms xxxv., Zeph., Jer.
חֹוֹפִיר	Isa. A	מִים	Isa. A		
חֹוֹתָה	Isa. A	מִן	Isa. A		
חֹוֹתָה	Isa. A	מִצֵּיִן	Hosea	שָׁשׂוֹן	Isa. A
				שָׁנַב	Isa. A
וֹ	Isa. A	נָחַם	Isa. A		
				שָׁאֵב	1 and 2 Sam., Nah.
זָאת	Isa. A	עַז	Ex.xv.2,Judg.,		
זָמַר	Judg., 2 Sam., Early Psalms		1 & 2 Sam., Mic., all Pss.	שׁוּב	Isa. A
זָמַרְחָה	Ex. xv. 2			שָׁם	Isa. A

The testimony of the diction may be summed up by saying that Isaiah xii. contains fifty words, of which forty are found in other passages of Isaiah generally acknowledged to be genuine. Of the remaining ten, eight are in the pre-exilic prophets. Of this same remaining ten, six are in psalms commonly considered pre-exilic; and of this same remaining ten, *all* are in the literature commonly considered pre-exilic.² The proposition was that the language showed remarkable similarity with that of the exilic literature. To prove it there has been lumped with the exilic literature everything post-exilic down to the fourth century, if not to the Maccabees; and yet, even if we concede to the exilic period Isa. xiii., xiv., xxi. 1-10, xxiv.-

² It should be added, however, that the Pu. ptc. מִירְעָה, vs. 5, is not elsewhere used in this way.

xxvii., and xxxiv.-lxvi., not a single word has been found which is not probably pre-exilic. I have no doubt that a much stronger case could have been made out against many a chapter which everybody believes to be Isaian.

Prof. Brown's third argument, that in scope and expression, in its conceptions and its hopes, it is closely allied to the late psalms, needs only to be amended, as I have already shown, by striking out the word *late*, and inserting the phrase, "also to Isa. i.-xi."

The fourth argument, from strophes, has no force except to those who believe that Isaiah, continuing exactly the trimeter measure of chapter xi., might not properly have written stanzas of nine lines each instead of fourteen.

As to the fifth argument, that there is no counter-evidence, except the place of the chapter in our canonical book, the reader is now in a position to judge for himself. And when Prof. Brown concludes that Isaiah xii. is really a psalm of praise for delivery from exile, and as such forms a good conclusion to the group of prophecies to which it is now attached, we may well agree with him,—only remembering that Isaiah foresaw the exile and also the deliverance.